

THE HOME MISSIONARY

Arise, Shine: for thy light is Come, and the Glory of the Lord is Risen upon Thee.

VOL. VI.

BATTLE CREEK, MICH., U. S. A., JANUARY, 1894.

No. 1.

“ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee.”

“SEEK ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

“Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you” Yes, “It is time to seek the Lord.” The Lord’s coming is near, even at the very doors. “The storm is gathering, the clouds are loading, ready to burst upon the world, and to *many* will it be as a thief in the night.” Kind reader, how will you stand at that fearful time? Your good name will not prove a passport; your worldly riches will not answer as a ransom; worldly influence cannot change the decision of the great Judge. All these will prove but dross, but clogs and hindrances to the soul. In Christ only can you find a refuge from the gathering storm. His is the only righteousness which will prove a covering in the day of wrath.

“WE are standing upon the threshold of great and solemn events.” Little do we know or realize the startling developments which even this year will reveal to us. The closing judgment work is fast hastening. “Get ready, get ready,” is the message of God to-day to every soul. The indulgence of sin can no longer be afforded. The gratification of selfish desires and propensities must no longer be enjoyed. Personalities must be laid aside. Self must sink out of sight behind the cross, while Christ, the hope of glory, must be formed in the life. If religion in the past has been with us a feeling, a theory, a mere sentiment, it must now become a living principle within, the settled business and purpose of the life.

“Now is the accepted time, now is the day of salvation.” While mercy lingers, and the Spirit calls, make peace with Him who will prove in the day of coming wrath our Shield, our Refuge, and our Rock of defense.

THE SOLEMNITY OF THE PRESENT HOUR.

ANOTHER year has passed away. As we stand in the doorway of 1894, what emotions thrill the heart, and what thronging, throbbing queries present themselves for solution! What will 1894 bring to us? What will it bring to us as a people? What will it bring to us as individuals? These are the queries which force themselves upon our attention as we enter the portals of this new division of time. But resolve the problems as we may, no answers can we present as solutions. As in the past, time has worked out its own problems, so must it continue to do for the future. It is for us to stand patiently by and watch the process, committing in faith and trust our ways to Him in whose hands are the adjustment of all questions and the moulding of all destinies.

We know this, that we are living in the most solemn, and yet withal the grandest and most inspiring age of the earth’s history. Every moment is fraught with solemn emphasis and import. Prophecy is rapidly fulfilling, history is rapidly making. The coming of the Lord for which we have so long watched and waited is now at hand. The horizon, which before was dim and hazy, is now beginning to gleam and brighten with the rising rays of the Sun of Righteousness.

The rapidly shaping events of the past few months are but premonitory of the rapidity with which future history will be made. In the religious, political, social, and physical worlds we see that which indicates the close proximity of the end of all things. Disturbances by sea and by land, in earthquakes, tornadoes, ship-wreck, and disaster indicate that the old earth is groaning under the curse and that these are

but the death-throes of speedy dissolution. The nations are rife for conflict, and every month makes more tense and taut the cords whereby they are held back from actual strife. In the religious world stir and activity are apparent everywhere. The "confederacy" of Isa. 8 : 9-12 embraces in its folds the great mass of professed Christianity. Power from the State is now greedily desired and sought for. In our own nation during the last few months this clamoring has taken definite form. We find the three departments of our government—the executive, legislative, and judicial—committing themselves to religious legislation, and thus severing the links which have bound us to equality and religious rights, and forging the chains which unite the nation to the beast, the papal power of Rome.

When we come to realize that our nation has indeed repudiated its principles of the past, those principles which have upbuilt and given to it its character and stability, and has taken the fatal step foretold by the prophetic seer, the making of an image to the power of Rome, the thought is indeed most startling, and should arouse in every soul such earnestness and energy as were never before manifested. What developments 1894 will bring to us it is not ours to predict. We know, however, from the revealings of the Spirit, that startling things are before us.

But while the power of evil has increased, the truth of God is correspondingly moving forward. Light and life and power from above are descending upon God's people. The loud cry of the third angel has begun. The message is sounding, and going with an energy and power never before witnessed. God is fitting his people to stand in the time of trouble just ahead. The watchword now is "Forward." Pass it down the line! Let it ring in clarion tones in the ears of every soldier of Jesus. A fierce battle is just ahead. But thanks be to God, victory is already assured through faith.

There should be no wavering or faltering now. Let none hang back in coldness or indifference. Let ease give place to energy, coldness to warmth, hate to love, cowardice to courage. Self must die. Envy and strife must be suppressed. Brotherly love, unity, harmony, faith, courage, and zeal must now characterize our every action. The question that confronts us is one of life or death to every soul. From a finite standpoint the outlook is most gloomy, but in God it is all light, victory, and triumph.

What will 1894 bring to you, dear reader? Will it bring failure and defeat? In God's grace it

may be a year of consecration, a year of victorious achievements. Dedicate your all to him. Live for him and through him day by day and moment by moment, and fear not for the outcome. Victory will turn on Zion's side, and a daily walk with Jesus will insure your triumph with the truth of God a little way ahead.

THE WEEK OF PRAYER IN BATTLE CREEK.

THE week of prayer has come and gone, and left behind it blessings to many hearts. From every quarter we hear encouraging reports of the good accomplished. God's people have been drawn nearer him, and his stately steppings have been seen in the camp of Israel.

In a special manner did God manifest himself to the church in Battle Creek. Its members seemed to feel that they had reached a crisis in their individual experience, when they must obey the command of the great Leader to go forward, or else sink back to final defeat. The former they chose to do, and the week of prayer was the occasion taken to meet God, as it were, face to face. Especially was this the case Sabbath and Sunday, Dec. 30 and 31. After the reading of a special testimony Sabbath afternoon, an opportunity was given for those who felt that they had lost their hold upon God or who desired for the first time to lay hold of him, to make it manifest. A large number responded, many of whom were seeking God for the first time. Confessions both sincere and hearty were made. All seemed to sense as never before the sacredness of God's character and the sinfulness of self.

An opportunity was given the congregation to show the genuineness of their sincerity by corresponding works; and then followed such a scene as only he who has witnessed similar occasions can fitly appreciate. Gold watches, chains, rings, bracelets, earrings, and scores of other valuable but unnecessary adornments were stripped off and donated to the work in Australia. Nor did the good work stop here. Sunday night witnessed a similar scene. Watches, jewelry, silver table services, donations of real estate, together with pledges and cash offerings were given to the cause of foreign missions. Truly was the scene a reminder of the offerings of Israel for the tabernacle in the wilderness.

The following partially itemized list gives an idea of the offerings made during the week:—

Cash and short time notes.....	\$8,972.00.
Real estate.....	9,425.00.
74 gold watches, 4 silver watches, with silver services, jewelry, etc.....	2,950.00.
Total.....	\$21,347.00.

This estimate on real estate and watches is supposed to be a conservative one.

The chief value in the work wrought was not the money obtained for foreign missions, and we would not have any gather this idea from the presentation of the figures above. Rather was it in the denial of self, and the consecration to God of which these donations were but the outward indication. Over one hundred were baptized as the result of the work, and nearly all of these were new converts to the gospel.

Never was such an occasion freer from excitement. There was deep feeling, but no hysterical or sentimental emotion. No urging was done only such as the Spirit exercised. God was present. It was his work, and is only the beginning of greater refreshings in this time of the latter rain.

“THE AMERICAN SENTINEL.”

WE wish to call the attention of our brethren and sisters throughout the entire field, to the importance of doing all they can to increase the circulation of the *American Sentinel*. There are certain things that have come together, as we believe in the providence of God, in such a way that it makes the present time very opportune for working for the *Sentinel*.

All the readers of the HOME MISSIONARY are familiar with the points so clearly made by Elder A. T. Jones in past issues of this paper in regard to the fact that we are now brought face to face in our work with the Catholic Church, and that from now on until the end of time, our battle is to be with her. In view of these things, Elder Jones is preparing a series of articles to be run in the *American Sentinel*, the first of which will appear in the beginning of this month, bearing directly upon the Catholic situation. The importance of this subject cannot be over-estimated.

The public are already thinking very seriously on the question of what is going to become of the nation, and particularly of what will be the result of these constant encroachments of the Catholic Church. Those who are familiar with current events know that the A. P. A., a strong anti-Catholic organization, has been circulating much literature against the Catholic Church during the past year, and have also had

many lecturers in the field, who have greatly stirred up the minds of the people, and they are earnestly inquiring what will be the outcome of this Catholic question. As we go among the people, we will find many of them deeply interested in this question, and earnestly inquiring in regard to it; and we believe that when we tell them that the *American Sentinel* will give a clear solution of the whole problem, not only showing what the spirit of Rome is and ever has been, but showing also what the prophecy has to say in regard to her for the future, they will be ready to subscribe; and we know if they become subscribers, they will be greatly benefited by the weekly visits of this important periodical.

Our tract societies throughout the country have already entered upon a vigorous campaign in canvassing for the *Sentinel*. We trust that at such a time as this no one will be asking to be excused from the work; but that each one will be ready to do what he can to advance the Master's cause and kingdom.

If you have not already been informed in regard to the plans that are being used in your territory, for the canvass for the *Sentinel*, if you will address a line to the secretary of your State tract society, he will most gladly give you any information he can, and will also be pleased to render you assistance in getting started in the work.

Let all be diligent servants for the Master now. This is our great time to work. Probation is soon to close, and these calls for laborers in the harvest-field, together with the opportunities that they offer, will soon be forever past; and may it not be said of any of us when the work finally closes, that we have been unfaithful in our service to the Master.

As many doubtless know, there have been sent into the State of Maryland during the last few weeks over 75,000 copies of the new tract, “Our Answer: Why Do Seventh-day Adventists Suffer Imprisonment Rather than Keep Sunday?” This tract was written and circulated to meet the special issue in that State,—the arrest and incarceration of our brethren at Centerville for Sunday work. This movement, we believe, has accomplished much good. It has called the attention of the people of Maryland to a living, present issue in their own commonwealth, and for that reason would appeal more sensibly to their minds and hearts.

In speaking of this work, the *Christian Statesman*, of Dec. 23, 1893, under the caption, “News Worth Telling,” says:—

"The Seventh-day Adventists are sowing their documents knee-deep in Maryland. The Maryland Sabbath Association proposes to watch them."

We anticipate that there will be much to watch, and much to cause wonder, in the work of the message before it closes. God has set his hand to do a mighty and strange work in the earth. The message is going. The loud cry of the third angel is sounding to the world. Not in gaudy display or noisy ostentation but quietly and without demonstration are the silent messengers of truth doing their work. The world is being warned, hearts are being affected, and the harvest of the earth is rapidly being prepared for the coming Reaper. Where do you stand in this work?

Fourth Sabbath Reading

RETAINING GOD'S BLESSINGS.

MANY and marked have been the blessings of the closing days of 1893. During the week of prayer, souls who had never known the pardon and peace that there is in Jesus Christ, have found that every yearning of their hearts has been satisfied in him. Others who had long been in a cold and backslidden condition, have been brought back to the fold by the Great Shepherd of the sheep; and as the shades of earth's darkest night draw on, they once more rejoice that the covering of God's Spirit is over them like a great pavilion, to shield them from the plottings of evil men and angels. In its shade they are secure. "They themselves know not how securely they are shielded." Read Ps. 21:20; Isa. 4:5, 6; 30:1; "Early Writings," pp. 35, 36, 60, 61; "Testimony" No. 32, p. 231.

Again: those who looked forward to the week of prayer in anticipation of showers of blessings for others and for themselves, praise God for a living experience, in the words of Paul: "Now unto him that is able to do exceeding abundantly *above all that we ask or think.*" Eph. 3:20.

All of these blessings have not come upon us by mere chance or hap-hazard. The Spirit of God has spoken on this:—

"When *churches* are revived, it is because some *individual* seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men." — "Gospel Workers," p. 337.

There are souls among us who have done this very thing. They have wept for those who felt no need of weeping, and in the night seasons they have prayed for those who felt more need of sleeping. God has honored and will continue to honor their efforts, and in heaven they will see the travail of their souls and be satisfied. They will see precious souls enjoying eternity, who would not be there, had they not pleaded in their behalf. Thus will they enter into the joy of their Lord. See "Gospel Workers" pp. 280, 281.

But now that the blessing has been received, the next thing to know will be *how to retain it.* A vigorous onslaught has been made upon the forces of Satan in the heart, and they have been driven out. Now how can they be kept out? And why is it that souls have so often obtained such signal victories, and then have fallen back into a worse condition than before?

In Matt. 12:43-45 are these words:—

"When the unclean spirit is gone out of a man, he [the spirit] walketh through dry places, seeking rest, and findeth none. Then he [the unclean spirit] saith, I will return to my house [the man] from whence I came out, and when he [the unclean spirit] is come, he findeth it [his house—the man's heart] empty, swept, and garnished. Then goeth he [the unclean spirit], and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

During every religious revival, and so during the past week of prayer, the unclean spirit of Satan and the world has been cast out of scores of hearts. Jesus knocked at the door of many a heart, and was welcomed in. Once in, he drove the unclean spirit out. The Master's power was so great that the agent of Satan had no other choice save to flee in dismay. Then Jesus has swept and garnished the sanctuary of the soul.

The angels of heaven rejoice that another sinner has been reclaimed from the power of the adversary. The great heart of "our Father" in heaven overflows with infinite love that this child who has been in a far country, wasting his substance with riotous living, has said, "I will arise and go to my father." God sees us coming, when yet a great way off. He has compassion and runs, and falls upon our neck, and kisses us. We instantly begin to confess, and say, "I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." Our Father cuts short our confession. He cares not to drag all the details of the horrible story from our trembling lips. We have but just commenced the sad, sad story — "I have sinned against heaven, and

in thy sight, and am no more worthy to be called thy son," when the clear stentorian tones of God ring out, "BRING FORTH THE BEST ROBE, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and be merry." Luke 15 : 11-32.

When once we decide to return to God in penitence he gives us a feast of great joy. We rejoice with him that we are free. What is the "BEST robe"?—It is the righteousness of Christ, the "fine linen clean and white." Rev. 19 : 8. What is the ring?—The token of his spirit, which tells us that we are indeed betrothed to Jesus. "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." Hos. 2 : 19, 20." What are the shoes? "The preparation of the gospel of peace" (Eph. 6 : 15), with which the feet of God's children are shod.

It is on account of all this that an experience of joy and peace, and faith always follows the return of the wanderer to God.

Soon, however, the feast is over. Our Father has other sons and daughters who have long groped in darkness. He must needs go and seek them. The light and joy, the feeling, leave the mind, the saved sinner begins to doubt that he was saved at all.

This is the moment of supreme danger. We must use the faith which *is* ours to exercise. Let no one say he cannot do this. We must not, we dare not say, "I have no faith." ("Early Writings," p. 61.) God says we have faith (Rom. 10 : 8), and we should say so too. Claim the divine relationship, when every thought and every feeling that forces itself upon the mind, even when all your actions say to you, "You are not a child of God." Say with Paul of old "I AM [not I want to be] crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2 : 20. "Unless you arise in the name of God, and break asunder the fetters of Satan, and assert your freedom, you will make shipwreck of the faith."—"Testimonies for the Church," Vol. II, p. 224."

It is just at this time that the unclean spirit that was cast out, and that has wandered about in dry places, seeking rest, and finding none, returns. If faith has not been exercised as above, Jesus is no longer in our hearts; for the Scripture says that Christ

dwells in the heart by faith. Eph. 3 : 17. Therefore, if the heart is destitute of faith, it is destitute of Jesus. Then it is EMPTY. The unclean Spirit of Satan, which all have possessed, and which was cast out, finds it *empty*. He goeth then, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Let every heart be full of faith, so that when Satan returns, there will be no room for him to lodge. He *will return to every one*. To some, perhaps, he has returned already. We cannot prevent him from coming; but we can prohibit his entrance. We may fill the heart with Christ by faith. We may cast out fear by perfect love. 1 John 4 : 18. We may "*rest in the Lord, and wait patiently for him: fret not thyself.*" Ps. 37 : 7. Exactly; *we are not to fret*. There is no need of it. If we do *fret* and worry, we will do evil. Verse 8 of this psalm says so: "Fret not thyself to do evil." The Revised Version reads this way: "Fret not thyself; *it tendeth only to evil-doing.*" What need of doubt, and fret, and worry, even though darkness *seem* to be upon us?

"Our work must be accompanied with deep humiliation, fasting, and prayer. We must not expect all peace and joy. There will be sadness; but if we sow in tears we shall reap in joy. *Darkness and despondency may at times enter the heart of the self-sacrificing ones; BUT THIS IS NOT AGAINST THEM.* It is God's design to cause them to seek him more earnestly."—"Testimonies for the Church," No. 31, p. 130.

"O for living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us, *or drive us to despair.* IT IS THE VAIL WITH WHICH GOD COVERS HIS GLORY WHEN HE COMES TO IMPART RICH BLESSINGS."—*Id.*, p. 211.

God himself has said, "Though there be darkness, it shall be as the morning." Job. 11 : 17. (R. V.) When things look dark, and we cannot see, we have the assurance that "the darkness hideth not from thee; but the night shineth as the day; *the darkness and the light are both alike to thee.*" Ps. 139 : 12.

When God led Israel out of Egypt, he led them in a pillar of cloud by day, and a pillar of fire by night. But God was in the cloud as much as in the light. When God proclaimed his name to Moses, "*the Lord descended in the cloud, and stood with him there.*" Ex. 34 : 5. So again, when Israel sought the Lord, he answered by the cloud which settled on the tabernacle. Every Christian is a tabernacle for God; and when we pray, he may answer us by a cloud in our experience. Fret not thyself; but rejoice; for "clouds and darkness are round about him; righteousness

and judgment are the foundation of his throne." Ps. 97 : 4. (R. V.)

Sometimes the road may be rough, the hills may be steep, and the waters of the swift-running current deep and eddying. Darkness and perplexity may close in upon the soul of the all but discouraged saint. He may feel that even although God has him by the hand, he is liable to be torn away even from this anchor. He trembles at the thought of separation from the one he loves. Be not afraid; look up in earnest prayer and praise. Let the tender Shepherd take you up in his arms, and carry you in his bosom. As long as the saints rest there, they cannot fall, unless Jesus falls himself, and that he will never do. Here is his promise:—

"Bel boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, WHICH ARE BORNE BY ME FROM THE BELLY, WHICH ARE CARRIED FROM THE WOMB, and even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will DELIVER you. To whom will ye liken me and make me equal, and compare me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god; they fall down, yea, they worship. *They bear him upon the shoulder, they carry him.*" Isa. 46 : 1-7.

Herein lies one of the greatest differences between the God of heaven—our Father—and all the idol gods of men. Our God carries us; they have to carry their god. And this is just as true of every idol of the mind as of the gods of wood and stone. Therefore, drop them all, and throw yourself upon Jesus, and let him carry you.

"PROCLAIM LIBERTY TO THE CAPTIVES."

In the parable of the prodigal son, it will be noticed:—

1. That the Father came, yea, ran, to meet the son.
2. That he brought servants with him.
3. That they handled the robe, the ring, and the shoes, and put them upon the returned wanderer.
4. That the prodigal's feet were shod (with the preparation of the gospel of peace).

Our Father does not remain selfishly at home. He runs a great way to meet the penitent one. Then he shoes the feet of the sinner with the gospel, that he may accompany him upon his trips after others.

There is an important lesson in this. Let us not think that because we are newly converted, that we have no gospel to bear to another. We have; and

we must tell it immediately: for God gave it to us, and shod our feet with it, that we might tell it to others. Says David, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation." Ps. 40 : 10. If you have nothing else to tell, mingle with praises, and repeat the story of how God set you free. This is the gospel. This is preaching the heights and depths of Jesus' love.

How many times did Paul tell the story of that event on the road to Damascus? Thus you may accompany your heavenly Father on his missionary tours, when he goes to meet the returning suppliant. Thus you may be one of those sons or servants to whom he says, "Bring forth the best robe, and put it on him." You are to be Christ's apparel-bearer, and he will use you as the instrument to place the robe of his righteousness on some one else.

On the other hand, where we do not accompany our Father; but stay at home as did the elder son, our experience dries up, and we think our Father unfair. We wonder that we do not enjoy a rich feast of experience. But if we go with God, we enjoy the feast as it is given to the returning one.

Many newly-converted ones, and others not newly converted, think they must shut themselves up for years, and pore over the pages of Holy Writ before they attempt to help another. This is not usually God's plan. We would better begin *some* unselfish labor for the Master from the very first. In this way our knowledge of God's word will grow as in no other. Think not that because you have so little spiritual food at your command, that you are unable to support any one else but yourself.

The word of the Lord came unto Elijah the Tishbite, saying:—

"Arise, get thee to Zarephath, . . . behold, *I have commanded a widow woman there to sustain thee.* So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. and she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, *that we may eat it, and die.* And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and

did according to the saying of Elijah: and she, and he, and her house, did eat a *full year* [margin]. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." 1 Kings 17: 9-16.

Let us consider these verses a moment. We would naturally think that the Lord would have sent Elijah to some wealthy man to be sustained. But God chose a poor widow. As Christians we may feel that we are spiritually poor. We may think that we are in such a dangerous condition, that we must cling on to the little light we have, and ponder over it ourselves, never thinking of others. We have so little, that like the widow, we may decide to eat it and die spiritually. If this only promise which seems to possess a glimmer of hope to us does not bring the desired relief, we must sink.

No, no, take the little handful of the meal of God's word, that has a glimmer of power in it for your soul, and make it into a cake for some one else. Tell them all you know — everything that has brought help to *your* soul; and God's promise is that the bread of his word, and the oil of his gladness shall not waste nor fail. Make an appointment to meet that one again, although you may not know what on earth to tell him. Trust in God, and he will give you more. This will drive you to him. You will have a daily, living experience.

The same principle is illustrated in Luke 9: 10-17. The disciples had only five loaves and two fishes. But they took to Jesus the little which they had. He blessed it, and it sufficed to satisfy the hunger of five thousand. "And when they had all eaten and were filled, there was taken up of fragments that remained to them twelve baskets." Had they kept their little selfishly to themselves, it would have been scarce enough, perhaps, for their own needs. But when they were agreed to feed others with it, Christ blessed it; five thousand had enough, and they had more at the close of the meal than at the beginning.

Again and again we have been told by the Spirit of God, that we must be "CHANNELS OF LIGHT." Let us open our hearts on one side to receive the rain of heaven, let us open them upon the other, to water thirsty souls around us. Any man who attempts to keep Christ, the true manna, shut up in his soul, will find that it will not *keep*. "Strength comes by exercise; activity is the very condition of life. Those who endeavor to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are simply trying to live by eating without working. And

in the spiritual, as in the natural world, this always results in degeneration and decay." — "*Steps to Christ*," p. 91.

"The effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption." — *Id.*, p. 89.

From the Spirit of Prophecy I culled the following expressions of supreme and vital interest upon this point: —

"His [Christ's] mission was to sinners,—sinners of every grade, of every tongue and nation. . . . His labors were especially for those who most needed the salvation he came to bring. The greater their need of reform, the deeper was his interest, the greater his sympathy, and the more earnest his labors. His great heart of love was stirred to its depths for the ones whose condition was most hopeless, and who most needed his transforming grace.

"In the parable of the lost sheep is represented the wonderful love of Christ for the erring, wandering ones. He does not choose to remain with those who accept his salvation, bestowing all his efforts upon them, and receiving their gratitude and love. The true shepherd *leaves* the flock that love him, and goes out into the wilderness, enduring hardship and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back.

"Those only live for Christ and honor his name who are true to their Master in seeking to save that which is lost. . . . The spirit of unselfish labor for others gives depth, stability, and Christ-like loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who exercise the Christian graces will grow. They will have spiritual sinew and muscle, and will be strong to work for God. They will have clear spiritual perceptions, a steady, increasing faith, and prevailing power in prayer. *Those who are watching for souls, who devote themselves most fully to the salvation of the erring, are most surely working out their own salvation.*

"AT THE LAST DAY, THE FINAL DECISION BY THE JUDGE OF ALL THE EARTH WILL TURN UPON OUR INTEREST IN, AND PRACTICAL LABOR FOR, THE NEEDY, THE OPPRESSED, THE TEMPTED." — "*Testimonies for the Church*," No. 33, pp. 131-140. <

"Do something, do it soon, with all thy might;
An angel's wing would droop if long at rest;
And God himself, inactive, were no longer blest."

The Lord has given the message. Let the words of David be true throughout our ranks: "Great was the company of those that published it."

PERCY T. MAGAN.

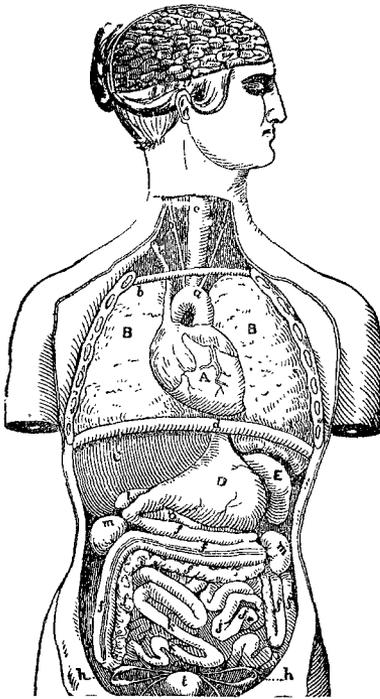
"I WANT to tell you how much I appreciate the HOME MISSIONARY. It is a welcome guest in my home, I only wish it came every week. That one sermon by Elder A. T. Jones on Christ's faithfulness in keeping the Sabbath was alone worth all I pay a year for the paper, to say nothing of the rest of the good reading."

Health and Temperance

HOW TO BREATHE PROPERLY.

WHEN the previous lesson closed, we had just noted the fact that the general shape of the inside of the chest, and of the organs contained therein is that of a cone right side up. However, it is not the shape of a complete cone, but of what is called a truncated cone; that is, a cone with the point off; a cone which does not end in a point at the top, but yet is considerably smaller at the top than at the base. And the lungs and heart, the vital organs, completely fill this cavity, so that there is not a particle of unoccupied space there. And as the heart occupies but a very small place, it is evident that almost the whole cavity is occupied by the lungs alone.

Now this cone-shaped body formed of the lungs and heart, is not fastened at any place to any part of the chest. It is connected with the throat by the wind-pipe, but it does not *hang* from the throat by this. What, then, supports these organs and keeps them in place?—The diaphragm. The diaphragm is as a floor upon which rests this cone-shaped body formed by the lungs and heart.



Here is a cut which will show the position and general shape of this cone, and of the diaphragm which

supports it. The diaphragm is that apparent band, marked *d*, running across the body just below the heart. Just above is shown the heart, marked *A*, and just beneath the diaphragm is the stomach, marked *D*.

The diaphragm is an arched, or, more properly speaking, a *dome-shaped* muscle, which forms the floor of the organs in the chest-cavity, and at the same time the roof of the organs in the abdominal cavity. It is thus a lateral, or transverse, dome-shaped *partition* between the inside of the chest, and the inside of the abdomen.

Now be sure that you have these points clearly fixed in your minds, then we can proceed to the study of the process of breathing. Bear in mind that the vital organs, lungs and heart, the contents of the chest, have the general form of a cone right side up, formed almost wholly by the lungs and therefore capable of expansion, completely filling when at rest, the whole cavity of the chest, and supported by the dome-shaped floor—the diaphragm. This is the normal position of these organs.

The amount of air taken in at a full breath, varies of course, according to the various sizes of individuals, but the average is about 230 to 250 cubic inches. Here we stand, then, ready to breathe.

Now with the whole cavity of the chest completely filled already by these organs, it is plain enough that in order to get 230 cubic inches of air into the lungs, room has to be made for it in some way. And it is evident enough that in order to make the required room *something has to move*. Now to make this required room in the right way, to move the right things, in the right way—this is the whole philosophy of right breathing.

How, then, shall the necessary space be created for this air which we must have? Shall the cover of this cone be moved? or shall the cone itself be moved? What does nature itself teach in answer to these questions?

Let us take the first question first, Shall the cover be raised so as to give the cone, the lungs, the required space in which to expand and receive the 230 cubic inches of air that is required? The cover of this cone is that part of the chest from the tip of the breastbone upward. In other words it is that part of the chest which is formed by the strongest and heaviest ribs, strongly braced both front and rear—by the backbone and the breastbone—and therefore the most rigid part of the whole structure. Now to look at this structure, does it appear as though it was made to be either raised or expanded so as to create

230 cubic inches of space twenty times a minute? Everybody can see that the only possible answer is a decided and emphatic, No. It is true, as we shall see later, that there is a *slight* movement of these ribs upward at the outward ends, but it is so very slight when compared to the amount of space which must be created, that it is practically nothing.

But even though the chest — the cover of this cone — could be raised sufficiently to form the required space, it would have to be done only by drawing the air into the lungs, and by this means *lifting* the chest. This would bring all the pressure upon the lungs and would require that they do *all* the work, instead of having them do none of the work as the Testimony states. It would practically make the lungs perform the function of a *force-pump* with which to lift a weight. But the lungs are not a force-pump, and cannot be made to perform the function of a force-pump without destroying them, and so destroying life itself.

The lungs are not muscular tissue at all. They are neither muscle nor flesh; but a sort of texture containing air-cells, with only enough of tissue to hold these cells together and give place for the necessary arteries and veins to keep them alive, the whole forming a texture almost as elastic as rubber and as light as a sponge. The air-cells contained in the lungs of the average man are so numerous that if spread out flat they would cover a space of *two thousand square feet*—equal to a floor or ceiling 50x40 feet in size. Yet just think, all this 2000 square feet of air surface is contained in the lungs which occupy so little space as to be held in that part of the chest from the fifth rib, or point of the chest-bone, *upward*, in a medium sized man.

A single glance at these facts is enough to convince anybody forever that the lungs are not composed of muscular tissue, and are totally incapable of performing any work for themselves. And that therefore no process of breathing or speaking which causes the lungs to do any work in lifting or expanding the chest, can possibly be right. From these facts it is clear that the lungs were never created for any such purpose, and that to make any such use of them is a violation of nature's law which is the law of God.

Before leaving this part of the subject, it will perhaps be well to note the danger and even the damage that is caused by this perversion of nature's intent in the use of the lungs. The surface of the air-cells in the lungs is a membrane so thin and deli-

cate that when the blood comes up to the inside of it, and the air to the outside of it, the life-property of the air passes through into the blood; yet the blood cannot pass through to the outside. God has made it so.

Now it is a principle in nature that when any unusual exertion is required of any organ, nature begins at once to supply whatever is needed that the organ may perform the extra labor, or meet the extra demand, without injury; or if any part is injured, nature seeks at once to repair the injury. This is done, and can *only* be done, by sending to that place an increased supply of blood, carrying in its corpuscles building material with which to strengthen the organ for the increased exertion, or to repair the injury done. It is a fact that nature will thus fairly work miracles to keep men alive, against continued abuses. And it is a *sad* fact that she is compelled to do this nearly all the time with multitudes of people.

But it is impossible for nature, with safety, to strengthen the lungs to perform the unusual labor that is put upon them by this wrong breathing which tries to lift or expand the chest, as directed in the extract from the *Union Signal* in the previous lesson. She tries to do it, but cannot; for the very effort which she makes to remedy the evil is itself an injury. Let us examine this: When this unusual exertion, this work which was never intended, is put upon the lungs, of course they are unprepared for it. Nature begins at once to strengthen them for it in the only way possible, that is, by sending an increased supply of blood into the lungs. But if this blood is to strengthen the lungs it can do it only by making the tissue itself stronger. And this must inevitably make thicker that delicate membrane which is the surface of all the air-cells. But as certainly as this is made thicker, the vitalizing property of the air will not as readily pass through into the blood. Thus not enough breath can be taken to keep the blood pure; the blood therefore being deprived of this vitalizing property becomes sluggish, grows more and more impure, which conduces to ill health, breeds disease, and brings death.

But the lungs cannot in all cases endure this process, and particularly in those who have much talking or public speaking to do, and then this delicate membrane of the air-cells becomes distended by the increased supply of blood; it is easily ruptured, and then instead of the vitalizing property of the air passing through into the blood, the blood itself comes through into the air, and there is bleeding at the lungs, and this means death. So you see that it makes

no difference what nature does in her efforts to build against this abuse of the lungs, it means only death. Not death on the instant, of course, nor in a day, nor in a week, but it means death just the same, sooner or later, and that long before nature's proper time—precisely as the Testimony expresses it “slowly committing suicide.”

Another serious evil in this way of breathing is that it does not allow all of the lungs to be used. This will be noticed further on. So, then, our first question is answered over and over in the negative. The cover of this cone, formed of the lungs, etc., cannot be moved.

Then let us turn to our second question, Shall the cone itself be moved? Well, as something *has* to move in order to provide the space for the 230 cubic inches of air that we must have; and as the cover of this cone cannot be moved sufficiently for this purpose, it follows that the cone itself *must* be moved. How, then, shall this be done?

In describing these organs at the beginning, we found that this cone rests upon the diaphragm as upon a floor. Well, then, if this floor could be lowered this would lower the cone, and this would give space for the expansion of the lungs by the air which would rush in of itself. Now this is precisely what is done in right breathing. This is nature's way. This is just what God has made these organs to do. And that is why the diaphragm is made as it is, and occupies the place that it does occupy as the floor of the lungs, the base of this cone.

The diaphragm, as we have seen, is an arched, or dome-shaped, muscle (as it is arched on all sides), which forms the *floor* of the organs in the chest cavity,—the lungs, etc.,—and at the same time forms the *roof* of the organs in the abdominal cavity—the stomach, liver, etc. The drooping sides of this dome all around are formed of muscle which reaches up over the curve toward the center, but does not extend clear to the center. A considerable portion of the center of this dome—the diaphragm—is not composed of muscle, but is simply a sheet of tendon. The drooping sides of this dome, the diaphragm, extend downward along the inner surface of the body to the twelfth rib all around except in front, where it extends only a very little below the tip of the breast-bone; and the edge is fastened all around to the inner surface of the body. By this it is seen that the edge of the diaphragm where it is fastened all around, is a considerable distance below the top of the diaphragm, or dome, except im-

mediately in front. It is seen also that the drooping sides of the diaphragm—this dome—all around extend downward *close* to the inside walls of the body.

Now the muscles of these drooping sides of the dome-shaped diaphragm contract, and thus draw down the *top* of the dome which is the *floor* of the cone that is formed of the lungs, etc. When this floor is drawn down, that which rests upon it—the whole cone-shaped contents of the chest—descends with it. Thus this cone, which already only fills the cavity where it is, being drawn down into a larger cavity would leave a space all around and over itself from bottom to top, but for the fact that “nature abhors a vacuum.” Therefore as this cone is lowered, and begins thus to make room, the air having fifteen pounds of pressure to the square inch outside of the body, rushes through the nostrils into the lungs, and causes them to expand till every particle of this larger space is filled as completely as was the smaller space before the cone was lowered. Thus is created the room for that 230 cubic inches of air which must be taken in at each breath. And you can see that it is all accomplished without a particle of exertion being made by the lungs themselves.

Now we have taken this breath in, how shall it be gotten out? Let us follow on and see.

It was stated a little while ago that this dome-shaped diaphragm not only forms the *floor* of the organs in the chest cavity, but also the *roof* of the organs in the abdominal cavity. And the stomach, liver, etc., *fit up under* this *roof*, just as closely as the lungs *fit down* on the *floor* above. From this it is evident that when this roof descends by the contraction of the muscular sides of the diaphragm, that which is beneath—the contents of the abdomen—is forced downward also. But the abdominal cavity is completely filled already, and there is no vacant place into which to push the contents of the abdomen. Besides, the abdominal cavity is smaller at the lower part than at the upper.

What, then, can be done? That roof is surely descending, and so surely that which is beneath it must be pushed downward out of the way. O, well, it is all right. The Lord has provided for this. It is true that there is no vacant space into which to push these organs. But the Creator made the muscular walls of the abdomen *elastic*, so that when the diaphragm forces down the contents of the abdomen, these elastic muscles are stretched by the pressure against them, and thus ample room is made for the contents of the abdominal cavity, when the con-

tents of the chest cavity descend by the drawing down of the diaphragm. Then when the muscular contraction of the diaphragm has ceased, and the pressure is taken off from the elastic abdominal muscles, the abdominal muscles naturally return to their former and normal position. This forces the contents of the abdomen back again up against the diaphragm, this carries the diaphragm upward again to its normal position, and this in turn carries the contents of the chest cavity back to their normal position *by contracting the lungs and forcing out the air* which has been taken in at the previous inspiration. And still it is all accomplished without a particle of exertion being made by the lungs themselves. They are not required to do any work at all, but are wholly passive, subject to the movement of the diaphragm.

And thus the abdominal muscles alternating with the muscles of the diaphragm, carry on the motion which alone is right breathing. The principle is that of the blacksmith's bellows. The weights attached to the lower part of the bellows, draw it down, and the pressure of the air outside raises the valves underneath and the air rushes in and fills the bellows. The blacksmith's hand upon the lever presses it down, compresses the bellows, and forces the air out. Now the diaphragm corresponds to the weights on the bellows. The abdominal muscles correspond to the lever. And the lungs are the bellows. As the bellows can do no work except as it is moved by the lever, so the lungs can properly do nothing except as they are moved by the abdominal muscles and diaphragm. The lungs, as the bellows, are never active of themselves, but always passive; never act, but are always acted upon.

This, though, is normal, regular breathing. But when taking a long, full breath, the fullest kind, there is *another motion* added to these, that comes only as the consequence of these. It is a slight motion of the ribs.

In looking at the course of the ribs, it is seen that from back to front they tend downward, instead of pointing straight around. If the ribs could be raised straight up, so that they should point straight or nearly straight around instead of downward, it would make the chest larger and so make more room inside. Now there are muscles attached to the ribs, and interconnected from rib to rib over the whole chest, which are put there for the express purpose of raising the ribs to the position in which they point nearly, if not quite, straight around. This is so arranged that that deep, full, long breath can be taken which is taken

only occasionally, in addition to the normal regular breathing, and which when it is taken should fill every cell of the lungs to its fullest capacity.

But, as before stated, this motion is only in addition to the regular motion of the diaphragm and abdomen, and is only the consequence of that motion. It never can be properly made except as it follows the full motion of the diaphragm and abdomen.* And this is the point that is made in the Testimony when it says that "the chest will become broader" by exercising the "abdominal muscles in deep breathing."

Now we do not want this to be a theory in any sense. We want it to be strictly practical. I therefore ask you, Are you breathing right? Are you exercising only the muscles of the abdomen and diaphragm in your regular breathing? Examine yourselves and see. An easy way to detect it is to place one hand on the upper part of the chest and the other on the point of the abdomen, and see which one moves. If only the upper hand moves you are breathing altogether wrong. If only the lower hand moves you are breathing right. If both move, then you are breathing partly right and partly wrong, and must train yourself to breathe so that only the lower hand will move.

Then again put your hands upon the sides. If they move out and in you are breathing wrong. And train yourself so that when you breathe in regular breathing there shall be visible only the motion of the abdomen. And in deep, long, full, inspirations only the abdominal motion followed by the rising of the ribs in the expansion of the chest as explained above. The motion of the abdominal muscles is the foundation and key of all. Do not say you cannot bring yourself to it. By diligent and persevering effort you can, for the Testimony says so, and it is so. If you have no teacher, you can help yourself by filling the lungs as full as possible, any way that you can, then holding your breath and forcing all downward. This will help to get your diaphragm in motion. And to help the abdominal muscles to their proper motion, place the thumbs backward, on the sides at the top of the hip-joint, and work the abdomen with the hands. When you have once acquired the proper motion, it will soon go easy enough, and at last it will become so natural that it will go on itself.

*In military tactics there are certain movements that are made in what is called "one time in two motions." The second motion is always the consequence of the first, and cannot properly be made except as it follows the first. Right breathing is also "one time in two motions." The primary, original, motion is of the abdominal and diaphragmal muscles. The secondary is the rib motion, and is the consequence of the primary, and cannot properly be made except as it follows the primary.

But be sure that you get the right motion. That is, when the breath goes *in* the abdomen must go *out*; and when the breath goes *out* the abdomen must go *in*. You will have to watch this carefully or you will get it going just the reverse of the right way. I have known many to do it. It is not enough that the abdomen shall move out and in. It must do so at the right time and in the right way.

We shall end this lesson here, as this is a very important and practical one, and I think it will be better not to introduce any other point. Study this thoroughly and you will be prepared to grasp better the other points which are to follow.

ALONZO T. JONES.

Foreign Missions

SOUND THE MESSAGE.

Sound the message! sound the message!
 Over mountain, over hill,
 O'er the distant plains and valleys,
 O'er the rivulet and rill.
 Linger not, but hasten, carry
 Present truth to all, nor say
 You know not where God would have you
 Labor during life's short day.

Sound the message! sound the message!
 Far-off lands for help now cry:
 "Send us workers, to instruct us
 That Christ's coming draweth nigh."
 Thus the cry of Macedonia
 Universally is heard;
 Honest hearts for truth are seeking
 In the pages of God's word.

Sound the message! sound the message!
 Sound it loudly, time is short;
 This glad news to every nation
 Must be carried, aye, and taught.
 Who'll now consecrate to Jesus
 All they are, and hope to be?
 In so doing, your line of duty
 Clear, distinctly you will see.

Sound the message! sound the message!
 We are privileged to share
 In the spreading of this message;
 Glorious news we each can bear
 To the people now in darkness,
 To the land bowed down by sin,
 That the Lord from every nation
 May his chosen gather in.

Sound the message! sound the message!
 Christ to earth is coming soon;
 He who conquered death, by rising
 From the darkness of the tomb,
 Comes again with power and glory
 'Midst his blest angelic band,
 To receive his faithful followers
 To you far off heavenly land

Sound the message! sound the message!
 Nor withhold it; else the Lord
 From the stones will raise up preachers
 To proclaim his living word.
 Cry aloud! spare not the people;
 Rouse them from their sleep, that they
 May repent and turn to Jesus
 While there's mercy — e'en to-day.

Sound the message! sound the message!
 Faithful be to tell abroad
 All the truths to us presented,
 So to lead some soul to God.
 Then the light which God has giv'n us
 Will grow brighter day by day,
 While we do the will of Jesus,
 While his dictates we obey.

JOHN MC CARTHY.

EXTENT AND THOROUGHNESS OF THE WORK OF GOD IN THE LAST DAYS.

THE methods employed by God in his work upon earth are very different from those upon which men depend in the accomplishment of great undertakings. But there is even a wider difference in the evidences used to estimate the success or failure of a work. Those appearances which from a worldly standpoint would mean failure, and would be interpreted as evidences of imbecility, in an earthly undertaking, do not necessarily indicate any such thing to the cause of God. Human life is so short, and its issues so unreliable that it is absolutely necessary to crowd a work of any magnitude into as small a period of time as possible, lest the lapse of a few years or the advent of some unexpected change should forever blot out all chances of success. We are prone to judge or predict success of a cause according to the *furor* which attends its progress, or according to the attention or popularity it attracts.

Not so with the purposes of God. Speaking of truth, the poet says that the —

"Eternal years of God are hers."

The cause of truth is the cause of God. Human sentiments may change, revolutions may overturn earthly plans and prospects, for a time error may

shout in triumph over the apparently fallen and almost lifeless form of truth; but God can wait; eternity is with him. No matter how dormant and dead to human appearances the truth may become, it never for a moment loses its vitality or its omnipotent power. The final success of the truth is identified with the integrity of God's dominion; hence it always carries with it the elements of almighty power. It does not need to flaunt this power continually before the enemy, but it is an ever-present solace to its followers. The boastful triumph of the powers of darkness is but for a night; "joy cometh in the morning." Often in the tempestuous night we fancy that the forces of destruction have gained the full control of nature, and all things are going to ruin; but in the smiling dawn God reassures us that he still lives, and upholds the works of his own hands.

As the darkest hour barely precedes the day, so will it be in the struggle with spiritual darkness. No hour of sin's long, dark night will be more dreadful than that which the streaks of dawning day will finally penetrate. At no time in their career will the forces of death and darkness hold so high carnival as in that time that just precedes their utter destruction. These things the word of God plainly teaches. Meanwhile truth is neither dead nor sleeping. Almost silently it is even now doing a work, which in its final results will astonish heaven and the assembled universe. God is in our day doing a work through his truth which for completeness and extent has never been equaled in the history of the race. In extent it will reach to every part of the earth, and to every creature who will participate in it. Jesus says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Of the third angel it is said, "And the earth was lightened with his glory." The Lord says by the prophet of this work: "Behold, I will send for many fishers, . . . and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks." Jer. 16:16. Or, as he says by Isaiah, "Thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning of the grapes when the vintage is done." Isa. 24:13. And also in another place: "I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3:14. These texts show the extent and thoroughness of this work. It will not only go to all nations, but to every honest

heart in every nation. Honest hearts are scarce and precious in this world, and are becoming more so; in the time when God makes up his jewels not one will be overlooked.

But it is not alone in the world-wide breadth of the scope of this work that the power of God is manifested. The completeness and depth of the work done for the individuals who are identified with it, forms the greatest exhibition of divine power that the world has ever seen. This feature of the work of the last days is set forth in the following scriptures: "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:2, 3. "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. . . . And in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:1, 5. The Father's name is that which he is, or his character. (See Ex. 3:14, 15; 34:5-7.) The remnant people will bear this character so perfectly that in the inspection of Heaven they are absolutely without fault. To them will be fulfilled the promise: "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." Rev. 3:12. Through the prophet Isaiah the Lord says of this work: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore will I shake the heavens, and the earth shall move out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 13:12, 13. And again: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one of them by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, . . . and I will make thee as a signet, for I have chosen thee, saith the Lord of hosts." Haggai. 2:20-23.

While it is true that this language was directed to Zerubbabel for his encouragement in a time of trial, it is also entirely true that it applies in a stronger sense to the remnant people. It is in the last days

that the Lord will shake the heaven and the earth, and overthrow the kingdoms. And the meaning of the name "Zerubbabel," "born in Babylon" or, "an offshoot from Babylon" is most appropriate to that people who are called out by the message of the second angel. It requires faith in God to sense these things in all their import to us as individuals. It is to each one of us a solemn and momentous question as to whether we shall have part in this work and with the 144,000 stand without fault before the throne. If so, we must enlist, heart and soul, just now. How this infinite work is to be done is not for us to query. God has spoken, and a great work, a glorious work, and a short work is now to be done. Out of the darkest part of this world's history, out of the strongest temptations, and the fiercest trials, out of the last and weakest generation of men, God purposes to take a people for his name. To them will be restored the faith once delivered to the saints. In them the work of redemption will be wrought out in the sight of men and angels. They will live upon earth during the searching test of the judgment, and even after they have passed the test and the seal of God is upon them. This people will not be gathered out of any one nation or sect, but out of the whole broad harvest field. Out of every nation, tongue, and people, the Lord will gather them one by one. It is to be an individual work, notwithstanding its world-wide scope. At that time though a Noah, a Daniel, or a Job were in the land, they could save neither son nor daughter, but their own souls only.

G. C. TENNEY.

Home Missions

THE ASSURANCE OF FAITH.

IN the second chapter of Exodus, we read of God's purpose to deliver the children of Israel from their Egyptian bondage. Their cries had come up to him, and he "had respect unto them." In the third chapter is recorded the Lord's appearance unto Moses at the burning bush. After announcing himself as the "God of Abraham, the God of Isaac, and the God of Jacob," and of his determination to bring forth the children of Israel out of Egypt, he told Moses that he would send him unto Pharaoh for that purpose.

But Moses, not having such confidence in himself as he had forty years before, was fearful, notwith-

standing the Lord told him that he certainly would be with him. The Lord then gave him miraculous signs, whereby the children of Israel might know that he was sent of the Lord.

But after all this, we read in the fourth chapter, verses ten to thirteen:—

"And Moses said unto the Lord, O my Lord, I am not eloquent; neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send."

The marginal reading has it: "Send, I pray thee, by the hand of him whom thou *shouldest* send."

We may never know what spiritual loss Moses sustained in not walking out fearlessly upon the promises of the Lord; but is there not a lesson for us in this? Certainly this was "written for our admonition, upon whom the ends of the world are come."

We are living in a time of great moral and spiritual darkness, the time spoken of by the prophet Isaiah: "For, behold, the darkness shall cover the earth, and gross darkness the people." And to those who are in this worse than Egyptian bondage, the Lord has called us to carry "the light of the glorious gospel of Christ."

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4: 6.

And having received this light, we are not left in doubt as to what to do, for the word comes to us:—

"Arise, shine; for *thy* light is come, and the glory of the Lord is risen upon thee." Isa. 60: 1.

It will be well, also, for us to consider that "Arise, shine," is as much a command to us as was the summons for Moses to go to the deliverance of Israel, or for Jonah to warn the Ninevites, and any failure on our part to comply will result in loss to us spiritually. There can be no question as to the application of this scripture, for it is undoubtedly addressed to the professed followers of Christ in the closing work of the third angel's message. The only question for us to decide is, Will we obey?

But some may say, as did Moses, that they are not eloquent, cannot present the word of life to others in a convincing manner, and are afraid of failure. Will the Lord ask us to do anything which we are unable to perform? Let us see:—

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Isa. 50:4.

Is there, then, any excuse for our saying that we have not the faculty of communicating our thoughts to others, when the Lord says he has given us the "tongue of the *learned*," that we may "*know* how to speak a word in season to him that is weary"? And not only has he done this, but we read in the sixteenth verse of the next chapter, "I have put my words in thy mouth."

We may not be wise according to the wisdom of this world; but if we have that wisdom which cometh down from above, we shall respond with alacrity to the call of God, and step out fearlessly upon his promises.

There is no room for us to argue with the Lord as to our ability or qualifications for any line of work, when he tells us to do it. We read, "And God said, Let there be light, and" — what next? — "there was light." That is, "he spake, and *it was*." There was creative power in the very words spoken. So, when the Lord says to us, "Arise, shine," shall we enter into an argument with him as to our ability to shine? Shall we not, rather, act immediately on his word, arise, and leave the rest to him? For it is *his glory* that is to be seen upon us.

Let us praise God that it is our privilege to be co-workers with him in *any* capacity, be it ever so humble; and at the call, respond, "Here am I, Lord, send me," with perfect assurance that he will provide for every emergency.

C. G. KELSEA.

THE Japanese mission school recently opened in San Francisco, in accordance with the recommendation of the California Conference adopted at their annual gathering in May, is meeting with excellent success. The following interesting items in connection with the work there are from a letter addressed to Elder J. N. Loughborough, under date of September 2, 1893: —

"The Japanese school in San Francisco, under the direction of Brother and Sister Merrill, is doing finely. They have about forty pupils in attendance. Brother Merrill has eleven recitations to look after himself, and is assisted in his work by three other teachers, one being a Japanese.

"A short time ago, a Japanese who has been for three years in a Japanese college, and who has studied English and Chinese for ten years, came to this country to attend a Presbyterian theological school. Recently he has been employed as a minister in San Francisco, and his attention being drawn to our school by the opposition manifested by the Methodists and Presbyterians, he came

to hear of this new doctrine which we taught. Brother Merrill loaned him 'Two Republics' to read, calling his attention especially to the character of Constantine. The man became so interested that he nearly read the book through, has been led to accept the true Sabbath, and is now going to Healdsburg to take the Biblical course.

"This Japanese says that those of his countrymen in attendance at our school are all of the best class, and that it is the most successful school of the kind in the city."

THE ENVELOPE PLAN IN NEW ENGLAND.

WE have been working with the envelopes here for some weeks in the past, and the scattered Sabbath-keepers as well as the churches have taken hold of the work nobly. In some churches almost every member is at work. Mr. Porter and I visited an old brother the other day who is now seventy-four years old, and he had sent to the State secretary and obtained quite a variety of tracts and some twenty envelopes, and as we sat down to fill the envelopes for him (he thinking we knew better what to select than he), he said he felt to thank God every day that this was a plan for spreading the truth at which he could work. He feels confident that quite a number of his neighbors will read. I doubt not that God will use this dear old servant to bring the truth to some who would never hear it in any other way.

Then there is another brother living not far from here, that we had the privilege of visiting not long since. When we first spoke to him concerning this plan for scattering tracts, he was *sure* nothing could be done in his town, as the people there had been warned time and again, and he knew they would have nothing whatever to do with Adventist literature. But we rather favored his giving them one more chance. So, to show us that he was correct in his decision, he sent for a few tracts and envelopes, and went to work. In about three weeks' time or less, he was keeping seventy-five families in reading matter. He said he was surprised to think they would take it. And they seemed so interested, too, several telling him that this was just the kind of reading matter they had been wishing for. This brother expected to add twenty-five more readers to his list soon, as he had sent for a new supply of tracts and envelopes.

Well, I might speak of many more cases just as interesting as these, but it would make my letter too lengthy. We have also worked up the HOME MISSIONARY list in our Conference, and we are going to work as hard for the *Sentinel*. We feel that it is important that those two tracts, "Christ and the Sabbath" and "Rome's Challenge," should be scattered

far and near. Our people throughout the Conference are waking up to greater diligence in the missionary work, and they also realize that there is power in God to keep them awake, and this power comes, not by sitting idly by, saying there is nothing I can do, but by active work for the Master in every way possible. It is those that *do nothing* that go to sleep; the active, stirring ones are always awake.

MRS. R. C. PORTER.

"AS YE GO, PREACH."

My story begins with Buffalo. I walked back and forth, as the train was detained there by the strikers for an hour. Though the soldiers were out in full force (some one said 10,000), I saw only a few.

Once, on my going to the door, a poor, tired porter stood outside. As he stood there a moment, he looked at me, and I smiled. He said, "I am so tired; it seems as if I cannot keep up much longer." I asked him if there was any special reason. He said he had only arrived in Chicago from New York, and they called upon him immediately to take the Boston sleeper through. I made a few remarks, and then asked him if he was a Christian. He turned quickly to me. I shall never forget his earnest look as he said, "No, lady, I'm not; but, oh! I'd give a heap if I only were one."

I asked, "Why are you not one?" He said, "I've prayed ever since I was a little fellow, but now it do n't do any good. I've got a Christian mother 'way down in Tennessee. She's the best mother that ever lived. My father died four years ago—a happy Christian. They prayed for me."

The poor man walked a few steps away, wiped his eyes, and returned. "Oh, lady, I had the best wife man ever had. How I loved her and she me; we lived happily for eleven years. We had much trouble and buried our four children, and when I was away last December on my trip, 800 miles away from her, she died. Lady, she was a Christian, and died happy, they tell me, and she wanted me to be one. I've tried hard, but I don't know how."

I talked with him a few moments, and asked him (when the train had started, and he had time) to come and sit beside me, and I would show him how, and give him something that would help him. About ten minutes after we left Buffalo, he came and sat beside me. I showed him the way of life, and he gladly accepted. The tired look seemed gone from his face. I gave him a marked copy of John's Gospel, and some tracts. As he lingered, he said:—

"Oh, lady, you've done me so much good. I shall remember what you've said to me, and read the Gospel until I get home, and then get my Bible." He said that there was a lady where he boards who talked to him, but it was n't plain. He left me and went in a corner to read. The conductor, brakemen, and many others came, but he paid no heed.

When we came to Boston he said, "Oh, lady, I shall never forget. I only wish that I had talked to you before. God bless you for your words." I then showed him how nearly I came not to go in a sleeper, and spoke of his not intending to go to Boston, and how this was the Lord's plan. He put it in the heart of one of his children to open the way, and then sent him along. He was greatly touched as I said, "Good-bye." — *Bible Institute, Chicago.*

IT DID THE WORK.

ONE of the happiest instances of ministerial skill and fidelity is recorded in the memoir of Rev. Thomas Brainard, D. D., for thirty years a pastor in Philadelphia. At a meeting of leading members of three city churches, called to raise money for an important new enterprise, there was little response in the way of subscription, though all applauded the object. Dr. Brainard arose, faced the rich men, and thus addressed them:—

"Brethren, the Lord has denied to you the privilege of exercising many of the most precious graces of the Christian character, which, in his infinite mercy, he has vouchsafed to the rest of us.

"You never knew what it was to repose absolute, unassisted faith in God for the things of this world.

"You never had to go to sleep at night without knowing where your breakfast was to come from.

"You never had a sick child wasting away for the want of costly luxuries.

"You never had to deny yourself the gratification of the impulses of pity when a sufferer came to your door.

"You never had to endure the humiliation of being dunned for an honest debt without knowing whether you could ever pay it. All these unspeakable advantages in developing Christian character, inscrutable Providence has taken from you and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us and given to you is *the grace of liberality*; and if you don't exercise that, the Lord have mercy on your souls!"

That bold appeal did the work. A smile crept over the face of one of the rich men, he drew to him the subscription paper, put down \$10,000, others followed his example, and this meeting accomplished what all the preceding meetings for consultation had failed to do. — *New York Observer.*

Religious Liberty

RELIGIOUS LIBERTY.

DEAR Lord, instill within our nation's heart
 A sense of liberty both far and near,
 That toleration may predominate,
 The privilege of man so prized and dear.
 Who 'll dare to subjugate the rights of man,
 By using legislation as his tool ?
 Who dares to lay one universal plan,
 And force the same on all by powers that rule ?

Who dares to make subservient to his will
 The conscience of another, by such aid
 As carnal weapons — legislative skill ?
 No converts gain, but slaves, whom force persuade.
 In this enlightened age, should we descend
 To methods which belong to ages dark,
 That we our views and doctrines might extend ?
 If so, of manhood we have not a spark.

'Tis bigotry, the curse of ages past,
 That shed the blood of millions brave and true ;
 It ever has extinguished and outcast
 The right to think or preach some doctrine new.
 Of ignorance this bigotry was born ;
 Afraid that truth it would exterminate,
 Seeks friends 'mongst those who've been of justice shorn,
 Its vile, unchristian themes to propagate.

As darkness knows its blackness will be lost
 When the bright rays of sunshine enter in,
 So bigotry well knows 't must yield the ghost
 When righteousness and truth to reign begin.
 O, may our nation rise triumphant now,
 By lifting high the standard of our Land.
 Ne'er at the altar of bigotry to bow,
 May liberty all prejudice withstand.

In this your far-famed, so-called Christian land,
 Shall ye consent to persecution rife
 'Gainst those who strive to follow God's command
 For conscience' sake ? Should they entail your strife ?
 May God forbid that ye against mankind
 Should use the sword of force, them to convince ;
 But may your weapons be to love confined,
 Your arguments to prove, the truth to evince.

For arguments of force but go to prove
 How weak must be the faith of him whose hand
 Resorts to power, and that not from above,
 To stop the voice of truth sublime and grand.
 Can ye drive back the ocean's waves at will ?
 Can ye shut from the earth the sun's great light ?
 No more can ye — though thousands ye may kill —
 Turn back the stream of truth by human might.

For blood so shed, as precious seed would be,
 Productive of much fruit — a thousand fold —
 As if ordained by God's divine decree :
 When he bestows, what power can e'er withhold ?
 Take heed, O Christians, throughout all this land,
 How ye oppose in mind, or deed, or word
 What may appear some weak, peculiar band,
 Who strive to follow Christ, their risen Lord.

Lest happily ye find yourselves opposed
 To Him whose host they are upon this earth.
 If so found, to God's wrath you 'll be exposed ;
 Then you would curse the day that gave you birth.
 Are ye possessors of the Saviour's name ?
 O then may ye infuse his spirit kind ;
 To him are ye a credit, or a shame
 By thinking, speaking, acting so unkind ?

Be liberal ; from prejudice be free ;
 Follow the truth as God hath given you light ;
 Remember that 't is God who holds the key
 Of heaven, he is to judge 'twixt wrong and right.
 With freedom's spirit rampant in your lives,
 You 'll then replace with love your former hate ;
 O'er methods so contemptible you 'll rise,
 The glorious truths of God to propagate.

The cause is his, though often ye may seek
 To disseminate the same from selfish views ;
 But know the work so done can never thrive,
 No blessings to mankind can such infuse.
 Are ye assured you're striving for the right ?
 Led by the hand Omnipotent and strong ?
 Rest, then, content to work with love, not might,
 The truth to extend, to eradicate all wrong.

JOHN MC CARTHY.

ROMANISTS AND THE BIBLE.

CONSIDERABLE comment is occasioned in the newspapers by the recent encyclical on the Bible by Pope Leo XIII, some pointing to it, as they did to certain oft-quoted expressions of Satolli in his speech before the Catholic Congress at Chicago, as an indication that Romanism is becoming "modernized," while others are content to pass it by as a common-place affair. It is significant, inasmuch as it only serves to draw the wool farther over the eyes of professed Protestants. Original Protestantism was based upon the Bible and the Bible alone, and this is the ground upon which modern Protestantism professes to stand. So, since Protestantism has already "stretched her hand across the gulf to grasp the hand of the Roman power," she now presses her grip more tightly, vainly flattering herself that the pope is becoming "modernized," and as a result has issued this encyclical which Cardinal Gibbons says "strongly recommends

the study of the sacred Scriptures," thus placing himself on common grounds with Protestants.

Notice a few points in regard to this encyclical. It is addressed "To all the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World in Favor and Communion with the Holy See on the Study of the Sacred Scripture." So the pope does not encourage the common people to study the Scriptures; they must receive it second-hand, perverted according to the fancy of the "Primates." The following words from the *Philadelphia Catholic Times*, are to the point:—

"They [Romanists] believe the Bible is not a book for children, especially a false translation [King James's Version] of it, noted and commented on by ignorant and irresponsible sectarian teachers [Protestants]."

The pope says in his encyclical that "the Church has always caused the salutary sources of the divine Scripture to flow *toward* her children;" but they never reached them if she has, they always stopped at the "patriarchs, primates, archbishops" etc., for interpretation (subversion). On this point the pope says, "that these Scriptures should be taught and *interpreted* by instructed [by the Church] men in cathedrals, in monasteries, in convents of regulars; . . . and that *on Sundays and solemn feasts the faithful should be nourished with the salutary words of the gospel.*"

In his encyclical the pope says further:—

"Relating to theology or commenting on the Holy Scriptures themselves, Saint Thomas Aquinas has obtained the palm."

Aquinas made himself famous by the "new and scientific foundation" upon which he placed the doctrine of the Church's treasury of works of supererogation. Moreover, history informs us that Aquinas had no knowledge of either Greek or Hebrew; hence his comments on the Holy Scriptures were upon the corrupt Vulgate, which is now used by the Catholic Church, and which is recommended by the pope in his encyclical. This is the "Sacred Scriptures" of which Cardinal Gibbons says the pope "recommends the earnest study." This is the "book of Christian truth" which Satolli earnestly entreated at the Parliament of Religions to go forward bearing in one hand, with the Constitution of the United States in the other. This is the Bible which the *Catholic Times* holds up in opposition to the King James Bible, which latter it says "is as full of errors as a beehive of bees."

How long will Protestants continue to be deceived? How much deeper will they entangle themselves in the

intricately yet artfully woven net of popery, before they discover their peril? "The Protestant churches are in great darkness, or they would discern the signs of the times."

An exchange wishes Pope Leo XIII "godspeed in his *liberalizing* policy." But Bishop O'Connor says: "*Religious liberty* is merely *endured* until the opposite can be carried into effect without peril to the Catholic world." Pope Pius IX, in an encyclical letter in 1854, said: "The absurd and erroneous doctrines or ravings in defense of *liberty of conscience*, are a most pestilential error—a pest, of all others, most to be dreaded in a state." And in 1864 the same pope anathematized "those who assert the *liberty of conscience and of religious worship.*" Since Rome boasts that she never erred and never can err, this is her position still.

What, then, is the meaning of Satolli's exhortation to bear the "book of Christian truth" in one hand, and the Constitution of the United States in the other? That "book of Christian truth" is the Catholic Bible, and that, too, as interpreted by the Church; the Constitution of the United States guarantees liberty of conscience, and the bearing of it in one hand is but to dash it to pieces in spirit and practice, if not in letter, or make it conform to the Romanist interpretation of that "book of Christian truth" borne in the other hand. This will be but the logical outgrowth of the Catholic claim, now being sounded so loudly, to the honor of discovering and freeing this country, and sustaining it in the War of the Rebellion. And this claim is based on the declaration of professed Protestants themselves, that this is a "Christian nation," as the Romanists naturally step in and declare it to be a "Catholic Christian nation." "The pacific tone of Rome," now growing bold, is not an indication of change of heart. Where are the watchmen to sound the warning?

W. E. HOWELL.

NOW IS THE TIME TO WORK.

WHILE returning home from meeting, Sunday evening of the week of prayer, we were overtaken by a gentleman who remarked: "I have lived in Battle Creek for fourteen years, and this is the second time that I have been inside of the Tabernacle. I have never made a profession of religion, because I have seen so many people who had only a profession; but the other day I stepped into a shop to purchase a small article, and Mr. — gave me a copy of

'Rome's Challenge.' I read it; the thing had never struck me that way before. I began to read my Bible with it; I attended your meeting last Tuesday evening, and to-night I had hoped to hear Mr. —

How many of us have neighbors who only need a copy of "Rome's Challenge" or some other live tract to lead them to become interested in reading the Bible, and searching for more light? Now is the time to scatter these publications like the leaves of autumn, and we will see the results when thousands are converted in a day as at Pentecost.

JENNIE THAYER.

"TUNED UP TO DATE."

A FEW days since, while passing along the street, my eyes fell upon the announcement, on the bill boards, of a forthcoming theatrical troupe, the principal character in which was "Hustler;" and underneath the picture were printed these words: "Tuned up to date every day." It is needless to say that the show is reported as one of the very few really successful financial ventures of the kind; and its success is attributed to the fact that it is "tuned up to date."

Whenever the Lord has a message for the people, it, also, is "tuned up to date." It deals with the present. It means something to those who hear it. A boldness and positiveness accompany it, that leave no doubt as to its significance. There was no guess work about the warning of Noah. No one was left to conjecture as to the meaning of the message of John the Baptist; and a power attended the proclamation of the first angel's message that was irresistible.

The message of the Lord "tuned up to date," is not a pleasing one to give, and there are few on whom it is laid but shrink from it. Indeed, many refuse absolutely; and the great difficulty with many who do undertake it, is that they soften it down, take off its keen edge, and thereby neutralize its effectiveness. But the word of the Lord is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression." This is the message of the Lord to his watchmen, — *preach the message up to date.*

Never in the history of the world did the Lord have a more solemn message, one fraught with such consequences as the one that is now going to the world, — the warning against the worship of the beast and his image. To heed it and obey it, means life eternal; to disobey it means that on that individual will be poured out the unmingled wrath of God. This is the ark of safety into which every soul must get, or be lost in the whirlpool that will soon envelop the world.

We are in this mighty conflict now, and the word of the Lord for it: "A great crisis awaits the people of God. . . . The most momentous struggle of all the ages is just before us." But the sad fact has come to the people bearing this message, that "we are years behind;" that "not one in twenty" realize the situation; that "the people of God are stupid and dormant, and but half awake." In other words, they are living on the message of years gone by. But the time is at hand when "something great and decisive is to take place, and that right early;" and it stands in hand that God's people, as never before, know this message "up to date *every day.*" There is no time to lose. Every opportunity should be embraced to keep fully abreast with the passing events, and know what they mean to us. The winter, with its long evenings, is just at hand; and what an opportune time to read up on these thrilling truths, and become thoroughly posted on these live issues! Let the head of each family gather around him his family, and if possible his interested neighbors, and study these things, and together consider what the Lord has said.

Bound up in the religious liberty work is "the very message for this time;" and we want to know it so well that when we are "brought before councils, and every position of truth which we hold is severely criticised," we will not "make one wrong move." "Let the time of young men and women, that is usually spent in frivolous conversation, attendance at parties and the like, be employed in a diligent search for the truth for this time." May the Lord help us to take this message as it is "tuned up to date every day."

W. E. CORNELL.

THE following notice left at the door of one of our brethren in West Virginia well illustrates the leaven that is working in the minds of men to-day. Soon, and we are in that time already, no outrage will be considered lawlessness or evil, when done to those keeping the Sabbath of Jehovah. The lowest scullions of society — themselves the violators of laws both human and divine — will be the self-constituted wardens of public morality, so called. In these times God's people can expect protection and redress only at the hand of the One whose law they serve: —

"To all breakers of the Sabbath: You breaker of the Sabbath, how dare you show your face in public? Creep thou in the very depths of the earth. Cursed be ye from the earth. Every good thing doth thou tear down, and buildeth up thy fool's doctrine. You are continually breaking the holy Sabbath by washing, scrubbing, baking, and all those things that are a violation of the Sabbath. This is just a warning."

Canvassers' Department

HINTS ON CANVASSERS' SCHOOLS.

For some time we have been urged by State agents and others to give them a few points on how to conduct their anticipated canvassers' schools. After studying over the matter carefully, trying to get all the benefit we can from the experience of the past, we will offer a few suggestions on canvassers' schools, and trust they will be taken for what they are worth. They are simply suggestions, based on experience and observation.

Why are schools needed?—Some have honestly raised this question, and while it may seem apparent to many that schools are greatly needed, others do not see the need of them as much. We offer the following reasons why canvassers' schools are needed:—

First, many of our experienced workers have been drawn out of the canvassing work, and are now engaged in the ministry, Bible, or medical missionary work. We offer no complaint at this, but it deprives the canvassing work of their experience and personal efforts. Ministers, Bible workers, and medical missionaries have more or less time for study to fit themselves for more efficient work. These usually have some certain abiding place, where they can keep their books and such other helps as they need for study, close by them, but with the canvasser, this is not the case.

Again, the majority of our canvassers are not natural students. They are not accustomed to study, and it is hard work for them when they attempt it. We contend that if it is necessary (and we use that "if" advisedly) for ministers, Bible workers, and others to attend ministerial institutes, Bible schools, etc., in order that they may be efficient workers, it is just as important that canvassers have a season of instruction in their special line of work. There is one thing very evident to any one who will give it careful thought, and that is, that the canvassing work cannot be conducted as it has been in the past; and for one, we are glad of it. In the future, we must sell our books for what they contain, because of the value of their contents, and because a person is interested in the truths contained in them, not because of the binding, pictures, or the superior quality of paper.

The agent must be able to talk his book *because he knows it*, rather than to say over a little piece that he has learned by heart. Consequently it will require

more work and study to become fitted for the canvassing work in the future than it has in the past, when canvassers just learned their printed canvass, and went out with no other preparation. As noted above, the majority of our agents are not natural students; therefore they need to be taught the contents of the books, the points to present, and how to present them, and also how to study.

Another point: All will be called upon to read more or less from the book. And as many are poor readers, they need to be instructed how to read in their mother tongue. The majority of our canvassers came from the farm or the shop, with a limited education. They were not able to attend college and take a course, although they greatly desired and sadly needed it. After listening to appeals for help, their hearts were stirred to enter the work in some capacity, although they realized their unfitness.

Now if the different Conferences would have the work properly represented, and have efficient work done, their agents will need thorough instruction before they enter the field. They will need it on some of the common branches, as well as on the Bible.

One thing that needs to be taught, is that it is as important that every man understand and practice the practical truths of the Bible which apply to every-day life, as to understand the theoretical. It is a well-known fact, though, that with many it is comparatively easy to talk theoretical truths to people, but quite another thing to talk from a knowledge of how to apply practical godliness to one's own life and experience.

Another reason why we need canvassers' schools, is because of the multiplied difficulties which surround the work at the present time. What these difficulties are, I need not repeat. All are more or less familiar with them. And, being deprived of many old workers, inexperienced hands have to grapple with these difficulties alone, and it bothers them. Consequently they need a better preparation than canvassers have had in the past, if for nothing more than to be able to meet increased difficulties. Many of the old agents, leaving the field, are now on the farm or elsewhere, simply because they are unable, from some cause or other, to meet the difficulties with which we now ask inexperienced men to grapple.

Another reason why we need canvassers' schools, is that in many Conferences it is not a practical thing to keep canvassers in the field all winter. The theory that canvassers can stay in the field the year through, sounds nice; but as a matter of fact, they will not do it. Many plans have been devised to meet this diffi-

culty; but none have worked as effectually as the plan of holding canvassers' schools during the winter, at which time all the experienced agents and prospective agents are called together for a season of instruction. Were it not for this, many of them would become engaged in other work before spring, and thus be lost to the work. Here is an undisputed fact; viz., those Conferences that have had the most experience in canvassers' schools, like them the best.

The question of how long the school should continue, is one on which there is an honest difference of opinion. In our judgment, it ought not to be less than six weeks, and we are not prepared to urge it to continue over twelve weeks. Many men are so constituted that they do not get hold to study to good advantage at once. It takes many men three or four weeks to get started. So if the school is only three or four weeks long, many just barely get started to do good work. The school ought to be from ten to twelve weeks in length. Ten weeks would make a very good school.

What should be taught? — We would suggest the following: —

First, the Bible; and the one who teaches it should be the best man the Conference has.

Second, the book for which the agent is expected to canvass. Study it chapter by chapter, paragraph by paragraph, sentence by sentence, to learn what is in it, not to find out some special fine-spun theory, but to learn what the book contains.

Third, language; how to talk correctly. There are some poor mortals in this world who are unable to talk in their mother tongue correctly. They get their verbs, adverbs, and prepositions badly mixed up. Their pronounciation is also very imperfect.

Fourth, reading. It is often necessary for the canvasser to read considerable from his prospectus; but right here many find themselves incompetent to read distinctly and correctly, and this always has a bad effect upon the one of whom an order is solicited. There ought to be lessons given in reading. All have noticed at meetings the difference in the reading of a hymn. One reads in a jumbled up way, and you are glad when he is through. The same hymn is read by another man, and although you know every line, you listen with rapt attention. What makes the difference? — Simply the way it is read.

Another thing demanding immediate attention at canvassers' schools, is the proper use of the voice, — how to talk with ease, how to breathe correctly. Some people talk as though their tongue was partially par-

alyzed, or something else was the matter. It is often the case that people fail with throat trouble, when all the difficulty is that they do not talk and breathe properly.

Writing and keeping of accounts, how to order books, etc., are other important points. All these need attention at our canvassers' schools, because all have to do more or less writing and more or less business. If these things could be taught when the canvassers are together, it would be a great help to them.

Another most important thing connected with the canvassers' schools is this, — when brought together as a body, and all receive instruction from the Bible and upon other points, they, as a body, are moulded and educated as one. And the results are many fold more satisfactory than where instruction is given to them singly for a few days. Generally speaking, a Conference does not feel free to have a State agent spend a week or ten days with one man, instructing him, when he can just as well instruct twenty-five as one. Consequently it is a matter of economy to bring canvassers together and instruct them as a whole, and the results are far more satisfactory.

Expenses. — This is an important question to be considered; and having watched different plans for several years, we offer the following suggestions upon this point: Let every student pay his share of the cost of the raw material for board, also do his portion of the general work about the school, whatever it may be, whether it is washing dishes, peeling potatoes, making beds, or any other work. The expense will vary from ninety cents to \$1.25 a week. It has a better effect in the long run, than to make it all free.

There are some people in the world who can accept of free entertainment for three months with but little effort. It will require but little effort to get a table full of free boarders at a canvassers' school or anywhere else. Let those attending, who receive the benefits of the school, pay a portion of the expense, and the Conference furnish the following free; viz., a cook, some one to manage the domestic arrangement, rooms for living, and furniture for the same, except bedding (let each student furnish his own bedding), school-room, and competent teachers for different lines of instruction, and railroad fare from the school to the field of labor, on condition that the one receiving such benefits continue in the field not less than nine months. One reason for paying fare is this, — the Conference is then free to ask the agent to go where they may choose to send him; whereas, if the man pays his own fare, he likes to get territory as near by as possible.

Who should attend? — First, all experienced canvassers, whether they have been in the field five days or five years; second, all who give promise of becoming good canvassers, and agree to enter that work. All who attend are first to be accepted, either by the Conference committee or by one whom they may choose for this purpose.

It may be advisable to let some attend the school who do not expect to canvass, but have other lines of work in mind. And right here we will offer another suggestion or hope; viz., that the time is not far distant when every Conference will have a "Conference school" every winter for the instruction of all their workers, the canvassing work to receive its proper share of the instruction with the rest.

Who should not attend? — First, those who do not like strict rules relating to proper conduct.

Secondly, those who desire to attend the school merely for a "good time."

Thirdly, those who desire to attend for the sake of getting board and lodging for merely nothing, for several weeks, with no intention of entering the work.

Fourthly, those who desire to become acquainted with some one of the opposite sex, for the purpose of

getting married. The school is not for this purpose.

Fifthly, flirts and coquettes. No use for them.

Sixthly, no lazy man need apply.

These are some of the suggestions we would offer in regard to the management of canvassers' schools. There are many things that come into the detail management of a canvassers' school, which will have to be left entirely to the judgment of the Conference committee who have the matter in charge. The State agent should be with the school during the whole session, prepared to give the instruction in book study.

Just now there is a scarcity of laborers who will persevere in the work and succeed. We hope that special efforts will be made to secure a good corps of workers from the ranks of men of middle age and of experience in the world, to attend the canvassers' schools this winter; men who have the metal to stick to the work through thick and thin, who are not afraid of a few or even a good many difficulties; men of genuine courage and faith, of calm, cool judgment, but with genuine snap enough to make things hustle when they get into the field. Get up a school of this class of men, and something will be accomplished.

F. L. MEAD.

The Battle Creek . . . Sanitarium . . . Health Foods.

FOR MORE THAN SIXTEEN YEARS the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public.

Oatmeal Biscuit,

Rye Wafers,

Medium Oatmeal

Crackers,

Fruit Crackers,

Carbon Crackers,

Plain Oatmeal Crackers,

No. 1 Graham Crackers,

No. 2 Graham Crackers,

Avenola,

Granola,

Plain Graham Crackers

(DYSPEPTIC),

Wheat Granola,

White Crackers,

Whole Wheat Wafers,

Gluten Biscuit, No. 1,

Gluten Biscuit, No. 2,

Gluten Wafers,

Infants' Food.

TO THE PUBLIC. — This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this Company, are not made or sold by any other firm or person except their duly authorized agents.

J. H. KELLOGG, M. D.

Our goods are shipped to every part of the world — to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following is a sample of hundreds of testimonials received from persons who have for years made use of our foods: —

"We have used your 'Health Foods' in our family for three years, and cannot get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten, are the only foods that I can eat with safety.

"WM. M. MERWIN."

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen.

For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO.,

Battle Creek, Mich.

REPORT OF THE CANVASSING WORK FOR DECEMBER, 1893.

	STATE.	No. canvassers	Av. No of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
DISTR. No. 1.	Atlantic.....	34	20	284	1280	325	.....	446	1,119 35	113 80	1,233 15	
	Maine.....											
	Maritime Prov.											
	New England...	9	6	108	635 ½	56	140 50	177	435 00	\$ 19 17	454 17	
	New York.....	20	16	212	1,128	583	1,329 75	425	998 30	283 01	1,281 31	
	Pennsylvania.....	40	20 ½	235	1,202	111	.....	380	964 20	221 19	1,185 39	
	Quebec.....	6	4 ½	84	462	56	144 75	143	353 25	12 00	365 25	
	Virginia.....											
	Vermont.....	5	2	13	64	55	.....	69	82 75	34 25	117 00	
	West Virginia...	17	9 ¾	172	1275	132	329 25	320	776 25	90 11	866 36	\$5,502 63
No. 2.	Alabama.....	6	6	64 ½	516	73	164 75	8	17 00	75	17 75	
	Cumb. Mis. Field	11	11	50 ¾	406	15	30 75	147	508 50	5 20	513 70	
	Florida.....	1	1 ½	3 ½	28	6	22 25	3	6 50	25	6 75	
	Georgia.....	19	19	70	563	59	203 50	105	238 75	18 30	257 05	
	Louisiana.....	4	4	21	167	68	169 75	.....	.....	4 70	4 70	
	Mississippi.....											
	North Carolina											
	South Carolina											
	Tennessee.....	13	7	75	638	65	160 00	263	622 00	16 00	638 00	1,437 95
	No. 3.	Indiana.....										
Illinois.....												
Michigan.....												
Ohio.....												
No. 4.	Ontario.....											
	South Dakota...	12	6	.....	620	.....	741 50	.....	27 00	13 55	40 55	
	Iowa.....		10	99	.....	472	1,260 00	163	404 95	42 30	447 25	
	Manitoba.....											
No. 5.	Minnesota.....											
	Nebraska.....	18	16	235	1,614	137	333 25	295	767 50	87 40	854 90	
	Wisconsin.....	20	12	137	763	95	213 25	157	354 50	25 83	380 33	1,723 03
	Arkansas.....	18	10	30	202	606	1,680 50	65	203 50	14 60	218 10	
	Indian Territory.											
No. 6.	Kansas.....	30	21	.....	2,341	419	1,086 95	387	954 25	142 98	1,097 23	
	Missouri.....	20	11	142	1,057	319	735 50	167	377 25	56 45	433 70	
	Texas.....											
	Colorado.....	10	6	.....	560	42	114 20	110	278 95	15 35	294 30	2,043 33
	California.....											
No. 7.	North Pacific											
	Upper Columbia											
	Montana.....											
No. 8.	Australia.....											
	New Zealand...											
	Great Britain...	40	30	574	2713	.....	.....	620	1,274 94	.....	1,274 94	
	Central Europe											
	Germany.....											
	Norway.....											
	Denmark.....	28	24	305	1,854	.....	.....	1,379	1,170 52	17 94	1188 46	
	Sweden.....	27	26	.....	1,309	.....	355 68	615	857 74	.....	857 74	3,321 14
FORN.	South Africa...	10	8	230	1,150	950	3,524 36	485	2,023 80	.....	2,023 80	
	South America...											
	Jamaica.....	5	5	54	.....	72	153 00	131	382 75	.....	382 75	2,406 55
	Totals.....	423	311	3,198 ½	22,547 ½	4,716	12,893 44	7,080	15,199 50	1,235 13	16,434 63	16,434 63

WE are sorry to go to press this month with so many reports missing from the table above. We are sure it is not the fault of the General Agent, as he has sent many earnest appeals for promptness in the matter of reporting. Whose is the fault? Will not each State Agent ask himself if he is in any degree responsible? And will not each canvasser in the field consider to what extent he contributes to the failure of his State Agent?

YEAR BOOK FOR 1894.

A NEW Year Book for 1884 is now in process of preparation. Let all State Conference Tract Society, and Sabbath-school officers send the names and addresses of their officers and workers for insertion in the same. Promptness is necessary in this matter. Address, Year Book Committee, Review and Herald, Battle Creek, Mich.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

International Tract and Missionary Society

Price 25 Cents per Year.

F. M. WILCOX, EDITOR.
A. O. TAIT, ASSISTANT EDITOR.

BATTLE CREEK, MICH., JANUARY, 1894.

WE once more call attention to the article of Elder A. T. Jones is the December number, "Justification by Faith vs. Justification by Works." Let all who have not read this excellent article do so at once.

No back numbers of this journal can be furnished. The supply for 1893 is entirely exhausted. Let all bear this in mind when ordering. No subscriptions can be received to begin earlier than this current number.

It might appear from the report of First-day offerings published in the December EXTRA that our brethren and sisters in Virginia were not interested in this method of donating to our foreign mission work. Such, however, is not the case. The report from that State failed to reach us, owing to a misunderstanding as to the time when it should be sent. This will explain why Virginia reported 157 members, and no first-day offerings.

THE holiday number of our excellent young people's paper, the *Youth's Instructor*, is, to our mind, the best this season has produced in journalism, at least the best of all holiday numbers coming under our observation. A rich variety of matter is contained within its pages. The *Instructor* for 1894 promises to be better even than in the past. A dollar invested in its forth-coming volume will be a profitable investment.

OUR church weekly, the *Review and Herald*, begins the new year with several pleasing changes in its typographical make-up, chief of which is the open-faced type now used in its construction. This adds to the attractiveness of the paper and greatly enhances its value, especially in this day of weak and failing eye-sight. The *Review* for 1894 will contain important denominational news pertaining to our work in all parts of the world. It will contain im-

portant instruction from Sister White. In its columns Elder O. A. Olsen will set before our people the general needs of our work. The Editorial, Contributors, Progress, Special Mention, and Mission Field departments will contribute their quota to make the paper a help to every reader. We urge our people to take the *Review* for 1894. It will contain important matter, helpful to every member of our denomination.

WE are enabled this month to present a pleasing and helpful variety of instruction before our readers, "How to Breathe Properly," "Retaining God's Blessing," "Extent and Thoroughness of the Work of God in the Last Days," "Romanists and the Bible," "Hints on Canvassers' Schools," "The Assurance of Faith," "Tuned up to Date,"—these are all interesting and instructive contributions, and we trust will be read carefully and thoughtfully. The Fourth Sabbath Reading, by Prof. P. T. Magan, is especially appropriate, following, as it does, the good work done by the week of prayer. The poetry of this number will be found of an especially stirring nature.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 19, 1893.

GOING EAST. Read Down.						STATIONS.		GOING WEST. Read up.				
10	4	6	8	2		1	9	7	11	3		
Mall	L't'd	Atl.	Erie	P't. H		Day	P'no	Ex.	Mall	Ex.	R'd	
Ex.	Ex.	Ex.	Lim.	Pass		Ex.	Ex.	L't'd	Ex.	Ex.	L't'd	
a m	p m	p m	a m	a m		p m	a m	p m	p m	p m		
9.40	2.30	3.15	11.25	.....	D. Chicago A.....	4.50	8.00	10.30	7.00	9.10	
11.10	4.27	10.30	1.20	.....	Valparaiso.....	2.45	5.45	8.30	4.27	7.10	
p m					South Bend.....	1.20	4.10	7.10	2.50	5.47		
12.45	5.47	12.00	2.35	.....	Cassopolis.....	12.40	3.25	6.32	2.06	5.14	
1.29	6.32	1.45	3.07	.....	Schoolcraft.....	12.02	.....	.....	1.19	.....	
2.21	7.17	1.33	.....	.....	Vicksburg.....	11.53	2.37	.....	1.03	.....	
2.33	7.17	1.48	.....	.....	Battle Creek.....	11.15	1.50	5.18	12.23	8.55	
8.40	8.00	2.40	4.80	7.00	Charlotte.....	11.10	1.30	4.15	12.10	8.50		
4.33	8.42	3.25	5.11	7.47	Lansing.....	10.29	12.53	4.33	11.15	3.07		
5.10	9.10	4.00	6.40	8.27	Durand.....	10.02	12.20	4.08	10.40	2.40		
6.50	10.00	5.03	6.35	9.30	Flint.....	9.05	11.8	9.20	9.35	1.55		
7.30	10.30	5.40	7.05	10.45	Lapeer.....	8.25	10.47	2.53	8.35	1.28		
8.15	11.00	6.15	7.35	10.68	Imlay City.....	8.02	10.07	2.25	7.49	1.00		
8.42	a m	6.35	.....	11.06	Pt. Huron Tun.....	6.50	8.46	1.20	6.25	11.55	
9.56	12.10	7.30	8.46	12.05	Detroit.....	a m	p m	p m	a m	a m		
9.25	.....	7.40	p m	11.50	Toronto.....	6.40	.....	.....	.....	.....
p m	a m	p m	9.25	8.10	Montreal.....	.....	.....	1.00	7.40	.....	
.....	8.30	7.40	.....	8.10	Boston.....	a m	a m	a m	p m	.....	
.....	7.50	7.00	.....	7.25	Niagara Falls.....	a m	a m	a m	a m	.....	
.....	a m	a m	.....	7.15	Buffalo.....	8.30	9.30	10.30	.....	.....
.....	8.15	9.30	.....	7.35	New York.....	a m	p m	p m	p m	.....	
.....	a m	p m	a m	7.30	Boston.....	9.00	7.00	11.30	.....	.....
.....	7.25	4.13	9.00	7.30	.....	a m	a m	a m	a m	.....	
.....	a m	p m	.....	p m	.....	1.45	.....	8.40	.....	7.30	
.....	8.30	6.35	4.15	9.00	.....	12.20	1.00	6.20	.....	.....
.....	p m	a m	p m	a m	.....	a m	p m	p m	.....	.....
.....	9.40	7.52	4.52	10.10	.....	9.15	8.30	8.30	.....	8.00	
.....	a m	a m	p m	m	.....	.....	.....	.....	.....	.....
.....	7.00	11.00	9.25	12.00	.....	.....	7.30	.....	.....	.....

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.
No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 3:49 p. m., arrives at Battle Creek 9:35 p. m.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.
† Stop only on signal.
A. R. McINTYRE, Asst. Supt., Battle Creek.
A. S. PARKER, Pass. Agent, Battle Creek.